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interesting portion of the book. The central question in the discussion of Jesus' teaching is found in the value of free and inspired personality as contrasted with "nomism." And the problem of "practicability" is solved by finding Jesus' emphasis on clarity of ideal rather than on actual achievement. This would seem to be right, although, as the author adds, "the characteristics enjoined . . . will be found eventually to mark every one of the perfected saints" (p. 235). Interim-ethic ideas are discarded with decision, as would be expected in a writer who holds that Jesus really looked forward to a church developing throughout centuries. The apocalyptic material is disposed of by looking forward to a literal, visible reappearance of the Messiah at some time in the future. It can only be regretted that a construction of this kind has been grafted upon an otherwise really admirable treatment.

The remaining part of the book—the practical exposition—calls for little comment. Dr. Williams is evidently a skilled and experienced preacher, and his notes often rise to a level of real distinction.

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### AFTER THE WAR, WHAT?

The principal governments of the world are bending all their energies to bringing the war to the conclusion which seems to them good. Humanity is counting the hours until war's horror and chaos shall be over and it can give its strength again to progress and development. But progress is not entirely arrested by the war. Indeed, many steps forward seem to have been hastened by the arousing and setting free of forces immense and difficult to control, but which in quieter times would have remained sleeping much longer. It is not only wise, but indeed a very pressing duty, for those whose strength is not fully taken up with the war itself or the industries necessary to maintain it and to keep some part of humanity alive while it still rages, to look ahead to see what conditions may be expected when its fury has ceased, and particularly to prepare to make those conditions, as rapidly as possible, what the interests of humanity require.

An exceedingly helpful book, called very aptly *Human Ideals*<sup>1</sup>—it might almost better be called "Divine Ideals for Humanity"—is offered

<sup>1</sup> *Human Ideals*. By Frederick A. M. Spencer. London: Unwin, 1917. xi+280 pages. 6s. net.

to assist us in laying broad and permanent foundations for the society for which we are hoping in the future—we should like to say the *near* future. Perhaps it may be nearer than we dare to think. The author is thoroughly acquainted with the main interests and problems of humanity—religious, ethical, economic, educational, and political—and gives in simple and convincing form the results of much study and thought in all these lines. While the society of the future which he sketches is immensely in advance of that of our own day, still he proposes no absurd extremes or utopian programs, but rather indicates lines of progress which seem feasible, natural, and thoroughly Christian, and expects results which the best thinkers in the various phases of thought and life which he considers would probably very largely agree to be the ends most worth striving for.

The special value of the book is not in any novel suggestions as to what should be sought by humanity, or how it should reach any particular goal, but rather in the assembling in *one view* of the ends worth seeking in all the departments of social activity. A sentence in the Introduction indicates the sober method of Mr. Spencer: "Our task is to take the acknowledged principles of life and develop them and apply them." In the chapter on "Morality" he proposes the doctrine, certainly revolutionary in view of present ideals of large classes of men, but not a grain less than Christian principles warrant: "It is to be branded as sin to spend on oneself either wealth or strength or time which could be spent with better effect on others." And, again, one hardly needs to have an application made to present-day conditions of so-called patriotism and worse to realize the meaning and importance of this maxim: "To live for oneself or for any portion of the whole in dissociation from the life and ideals of the whole is the wickedness of all wickedness." The converse is well stated: "The development of humanity into the Kingdom of God is the cause of all causes for which a man will rejoice to live and labour and suffer and die."

In the chapter on "Religion" the author states a very important principle in saying that "God co-operates with mankind, not, or not primarily, in His function of Creator of the material world, but as Father of souls, acting upon them without sensible media but in some direct psychic contact." "Not belief, or conduct, or ritual, but prayer, is the essence of religion," he says, and he finds the Lord's Prayer the model on which Christian worship should have been and should be founded.

The subjects of the remaining chapters will help give an idea of the scope of the book: "The Distribution of Wealth," "Production and

Consumption," "The Higher Mental Life," "Liberty," "Brotherhood," "Parenthood," "Education," "Sex," "Eternal Life." The book is not one for technical study in any line, but would be in place in the library and in the mind of the best educated and those most acquainted with all phases of human interest.

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## REPORTS OF THE FEDERAL COUNCIL

These volumes<sup>1</sup> constitute the official report of the Third Quadrennial Meeting of the Federal Council of the Churches of Christ in America, held in the Second Baptist Church, St. Louis, Missouri, December 6-11, 1916. Volume I contains the official record of the council, together with the administrative reports and other matter confined to the administration of the council. The other volumes contain the reports of the commissions connected with the council. The editor-in-chief is Rev. Charles S. Macfarland, general secretary of the Federal Council, with the co-operation of the secretaries of commissions, notably of Rev. Sidney L. Gulick, formerly a missionary to Japan, now associate secretary of the Council.

As a record of proceedings the volumes are cumbered with much matter which is of little interest to the ordinary reader, or even to the student of social and ecclesiastical movements. The statesman, and the Christian of world-vision, will turn to Volumes II and III, which contain the report of the Commission on Peace and Arbitration, with an account of practically all peace movements, both national and international, and to Volume IV, which gives the report of the Commission on Relations with Japan. Volume V, entitled "Christian Co-operation and World Redemption," carries the largest measure of value to the ordinary Christian worker and the church, discussing, as it does, through the reports of the commissions, evangelism, social service, family life, temperance, Sunday observance, negro churches, country life, state and local federations, federated movements, home missions, and foreign missions.

The substance of these volumes is a fivefold testimony: (1) that there is a movement in nearly all communions, respectable and weighty, which,

<sup>1</sup> *The Library of Christian Coöperation*. In 6 volumes. Published for the Federal Council of the Churches of Christ in America. New York: Missionary Education Movement, 1917.